

The Glory of Israel.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. I.

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No. 12

EDITORIAL.

He Knoweth the Way that I Take.

God knows, not I, the devious way
Wherein my faltering feet must tread,
Before, into the light of day,

My steps from out this gloom are led;
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows, not I, how sweet accord
Shall grow at length from out the crash
Of earthly discords, which have jarred
On soul and sense. I hear the clash,
Yet feel and know that on His ear
Breaks harmony, full, deep and clear.

God knows, not I, why, when I'd fain
Have walked in pastures green and fair,
The path He pointed me hath lain
Through rocky deserts, bleak and bare;
I blindly trust, since 'tis His will,
This way lies safety, that way ill.

His perfect plan I cannot grasp;
Yet I can trust Love infinite,
And with my feeble fingers clasp
The Hand that leads me to the light;
My Lord upon His errand goes,
The end I know not, but God knows.

—Exchange.

Our First Volume.—With this number the first volume of *The Glory of Israel* is completed. It has been a labor of love to prepare the material for each new issue, and our hearts go out in grateful praise to our adorable Lord for his guidance and blessing during the year. We have made mistakes, and have come much short of our ideal, yet it is matter for praise that the magazine has been a means of stirring up some hearts to a deeper interest in the covenant people. The year has been a full and stirring one to Israel, and it becomes more and more evident that God is at work among the

Jews and in their behalf. We have tried to chronicle these movements and changes, and to give our readers information also of the worldwide activities of mission work in this great field. Our work with its failures and achievements we commit to the hand of Him who judgeth righteously, and who upbraideth not for lack of wisdom.

Aspect and Prospect.—It seems clear that we are on the eve of larger and more important work in America for Israel. While progress is slow, yet it is plain that consciences are being stirred, and the number of the praying ones is constantly increasing. Prominent men begin to realize that something must be done for the great Jewish multitude. How God will work, what men and methods he will employ in the future, he only knows. But it is for us to take heart and press on.

Lessons from Stephen Schultz.—The sketch of this wonderful missionary, completed in this issue, is full of instruction. His life is worthy of study today by every worker among the Jews, although 147 years have gone by since his missionary activity came to an end. It is not true, as asserted by some, that a Gentile cannot reach Jews with the gospel. The life of Schultz, to say nothing of such men as Dr. John Wilkinson, Dr. Alexander McCaul and others, is a standing refutation of such a notion. How many Jews even have equalled Schultz in his ability to preach to Jews in eighteen tongues? And his power to meet the people with whom he dealt was

a singular one. It is specially to be noted that his power came not from intellectual qualities possessed by him, though he was a gifted man, but is ascribed to his habits of Bible study and fellowship with God by prayer. Other lessons may be drawn from this noble life, but we wish to emphasize this one above all, that the spiritual power of this early pioneer was owing to his constant seeking of the grace of God in a life of humility and simple obedience. No lesson is so important for us today. God can use no man who is lifted up in pride. Beloved fellow-workers, let us cultivate the feeling of dependence on God. We shall be strong only when we recognize and realize our weakness.

Comparative Results of Missions.—There have been various attempts at comparison of results in the mission fields among the heathen and the Jews, but we have seen none that is scientific and satisfactory. The comparison made in the *Missionary Record* of the United Free Church of Scotland, quoted by Dr. Parsons on page 276, is extremely loose and liable to give wrong impressions. It will not do to call all the 7,500,000 Negroes in our Southern States converts to Christianity. We are strongly convinced that a careful comparison would show the results of gospel efforts among Jews in a much more favorable light.

A Generous Attitude.—It must be said for the scholars working on the Jewish Encyclopedia that while their Jewish bias is strong, they have yet treated the delicate topics connected with Christianity with considerable liberality. When one recalls the long ages of bitterness and hatred, and how the great mass of Jews have looked on Christ and his followers, it is little short of marvelous that leading men of the Jewish race to-day grant to Jesus so high a place, and concede to Christianity so lofty a vocation. This is not seen quite so clearly in the Encyclopedia as in their other writings, yet it is evident in many articles, and is the more surprising in a work of such magnitude, which must depend for patronage upon the Jewish public.

We have specially in mind the article

"Christianity in its Relation to Judaism," in volume IV, written by Dr. Kaufmann Kohler, now president of the Hebrew Union College, Cincinnati. In this he speaks very highly of Jesus, and of Christianity. He says: "To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities—this was the providential mission of Christianity." "It was * * * the glad tidings of the Jew Jesus which won humanity for Abraham's God." These are but part of the beautiful things said of the great Nazarene and of our religion.

But the critical view taken of the New Testament by Dr. Kohler shows unfairness. It is the view of that destructive criticism which ignores historical fact, explains away miracle, and accounts for the phenomenon of Jesus by natural causes, making him only a noble teacher, who made no claim to divinity or the Messiahship, but whom his followers exalted as a God. It is something to see the change from the old denials to the new generous concessions, but it may be questioned how much of gain there is in view of the adoption of the really uncritical and infidel theories of the so-called "higher criticism."

Note.—We ask the attention of all readers of the article on Joseph Wolff in the November issue to the "Erratum" on page 287 of this number.

Gems.—Love your work; be diligent in it; expect success.—*Edward Payson.*

Resolution can melt no rocks, but it can scale them.—*George Eliot.*

That man conquers who sees providences where another sees nothing.—*H. Clay Trumbull.*

What men are made for is to do the things that cannot be done.—*General Armstrong.*

It is a natural law that a constant power will overcome anything less constant.—*Ed. Thwing.*

The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination; a purpose once formed, and then death or victory.—*Sir Fowell Buxton.*

I hold
That it becomes no man to nurse despair,
But in the teeth of clenched antagonisms
To follow up the worthiest till he die.—*Tennyson.*

The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.—*Isaiah.*

CONTRIBUTIONS.

Love and Life.

We are not sent into this world to do anything into which we cannot put our hearts.—*Ruskin.*

Think of living! Thy life, wert thou the pitifullest of all the sons of men, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to front eternity with. Work then, even as He has done, and does, unhasting and unresting.—*Thomas Carlyle.*

The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all . . . "Seekest thou great things for thyself?" said the prophet; "seek them not." Why? Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste. . . Nothing is a hardship to love.

It is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. "Love never faileth" Love is success, love is happiness, love is life. "Love," I say, with Browning, "is energy of life."

"For life, with all it yields of joy or woe
And hope and fear,
Is just our chance o' the prize of learning love,—
How love might be, hath been indeed, and is."

Life is not a holiday, but an education. And the one eternal lesson for us all, is how better we can love. . . To love abundantly is to live abundantly, and to love forever is to live forever. Hence, eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live to-morrow. Why do you want to live to-morrow? It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and love back. There is no other reason why we should live on than that we love and are beloved.

Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never faileth, and life never faileth, so long as there is love.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—*Henry Drummond, in "Greatest Thing in the World."*

I beseech you to treasure up in your hearts these my parting words; Be ashamed to die until you have won some victory for humanity.—*Horace Mann, in his last baccalaureate address.*

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—*Paul.*

We love, because He first loved us.—*John.*

CHINESE JEWS.*

BY THE EDITOR.

Among the wide dispersions of the chosen people there are various settlements and groups of especial interest, as the Beni-Israel of India, the White and Black Jews of Cochin, the Falashas or Black Jews of Abyssinia, the Jews of Yemen in Southern Arabia, the Circassian Jews, the "Orphan Colony" of China, and others. It is intended to give here some account of the Chinese Jews, whose history, customs and long isolation render them peculiarly attractive.

In Isaiah 49: 12 mention is made of the Jews returning in the future to Palestine "from the land of Sinim," i. e., China. Although not impossible, it is quite unlikely that any Jews were already in China as early as 700 years before Christ. It cannot now be determined when the first Jewish settlements were made there. But all the evidence goes to show that various colonies of Jews existed in China from a very early period. Commerce in silk was carried on by the Jews of Persia even in Roman times, if not earlier, and it is likely that some of these traders were the first Jews to travel to the eastern end of Asia. In many instances they would prolong their visits, until settlements would be formed, and in this way it is likely that the first colonies of Jews in China came into being.

It is true that "Arabic writers of the ninth and fourteen centuries confirm the existence of old Jewish commercial colonies in China." In an "Account Written by Two Mohammedan Travelers Through India and China" in 851, it is

*The writer is indebted for the facts presented in this article mainly to the following authorities; *A Cycle of Cathay*, by Dr. W. A. P. Martin; *Sites and Scenes*, a Description of the Oriental Missions of the London Society for Promoting Christianity amongst the Jews, by Rev. W. T. Gidney; *Chinese Jews*, a Lecture delivered by Marcus N. Adler, at the Jews' College Literary Society, London, 1900; and *The Jewish Encyclopedia*.

stated that "the Jews have been settled in that empire from time immemorial." So says the Jewish Encyclopedia. These same travelers declare that in that period "many of them, for the sake of riches and preferment, have abjured their own religion." According to Abu Zaid Hasan al-Sirafi "120,000 Mohammedans, Jews, Christians and Parsees, who had come there for commerce, were in the revolt of Baichu in the year 884 massacred in Canfu (Canton), the chief port for all the Arabian merchants." It appears also that a new colony of Jews entered China in the Sung dynasty (between 960 and 1126 A. D.). Professor Chavannes says that these Jews "came to China by sea, and not by crossing central Asia; they were members of the Jewish colonies settled in India." In 1286, according to Marco Polo, the Jews in China were powerful commercially and politically. Ibn Batuta, of the fourteenth century, writing of the city of Khansa (Hangchau or Canfu), says: "In the second division are the Jews, Christians, and the Turks; these are numerous, and their number is not known, and theirs is the most beautiful city. Their streets are well disposed, and their great men are wealthy.

Jews are mentioned in the Chinese annals, for the first time in 1329, and again in 1354, "when rich Mohammedans and Jews were invited to the capital in order to join the army."

One's imagination may lead one to strange pathetic thoughts in pondering what must have been the life of those far-distant Jewish colonies in the midst of the swarming China of those early centuries.

Many settlements may have existed all over China in the middle ages and earlier, and remnants of these may yet come to light, as researches are made into the ethnological history of the strange tribes hidden away in the valleys and mountains of that mighty land. Hints of these have already come from missionaries and other pioneer investigators.

Of all the Jewish colonies known to have existed in China the most interesting is that settled at Kai-Fung-fu, the ancient capital of Honan. Here, on the

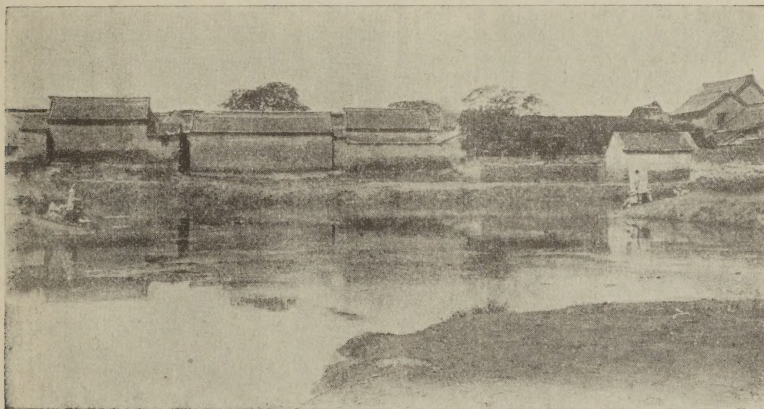
Hoang-Ho, or Yellow River, where the mountains break away into the great central plain of China, "was a city six leagues in circumference; Gibbon states that over one million families dwelt in it." In this city a settlement of Jews has existed for many centuries, who were unknown to the Jews of Europe throughout the middle ages. During the last three hundred years information concerning them has slowly leaked out from China. We are indebted to the Jesuits for the first accounts. Father Matteo Ricci and other cultured Jesuits were sent by the Church of Rome to China, and founded a mission in Peking, where they were well received. One day, early in the seventeenth century, a young man came to Father Ricci, and declared that he worshiped one God. He saw in the mission a picture of the Virgin with the child Jesus, whom he took to be Rebekah and Esau or Jacob. Mutual questionings elicited the fact that the young man was an Israelite (he knew not the name Jew), who had come from Kai-Fung-fu to pass the examination for a government appointment. He said that at Kai-Fung-fu there were ten or twelve families of his people, who had a synagogue, in which were books "written in the language (Hebrew) of a Bible shown to him by Ricci." This visitor, whose name was Ngai, related that their roll of the law was over 400 years old. "At Hangchau-fu," he said, "there was a larger community of Jews who also had a synagogue; Jews dwelt in other provinces also."

Father Ricci later verified all these statements, and was visited by other native Jews. He died in 1610, and his successor, Julius Aleni, paid a visit to the congregation in 1613. Gozani, another Jesuit, visited Kai-Fung-fu in 1704, and wrote full details of the Jewish customs, besides describing their synagogue. Later Domenge, who visited the place in 1722, made a sketch of the synagogue buildings, and Gaubil and Cibot secured copies of the inscriptions on the walls and monumental stones. Father Tobar, of the Roman Catholic Mission at Shanghai, published in 1900 a valuable work on these inscriptions.

From these inscriptions and from other sources it is learned that these Jews most likely settled in China in the Han dynasty, which ruled from 200 B. C. to 220 A. D. The time is put by some more definitely in the reign of Ming-ti, from 58 to 76 A. D. This may connect this migration with the fall of Jerusalem in A. D. 70. The Chinese call the Jews "Tiao Kiu Kiaou," the sect which extracts the sinews, after Gen. 32: 33. Some think this name indicates great antiquity. According to M. N. Adler,

aries they possessed, among other books, the two books of the Maccabees, and Judith and Ben Sira. This is an indication of a high antiquity for the colony.

The colony was granted a site in Kai-Fung-fu near the Yellow River, and as the city was much subject to floods, they often suffered in this way. Thus the synagogue which was built in 1164, was washed away more than once, and we read of its being rebuilt in 1279, again in 1489, and it was twice restored in the seventeenth century.



SITE OF THE ANCIENT JEWISH SYNAGOGUE AT KAI-FUNG-FU.

"One point is quite clear, that the ritual used by the Chinese Jews is identical with that laid down by Maimonides, which is also followed by the Yemen Jews. The Jewish colony may have followed a different ritual in olden times, but the ritual we find established during the last 300 years clearly came by way of Persia; all the rubrics, as Dr. Neubauer has clearly put it, are in the modern Persian language." And it may be added they are in the dialect of Bokhara, whence a colony of Jews went to China about 1598. It is evident that communication was had between the Jews of China and those of Bokhara and Persia so long as the former flourished, and by this means they probably obtained the western ritual. But it is to be noted, as is stated in the Jewish Encyclopedia, that "their literature bears the stamp of various epochs, a fact not fully kept in mind by Jewish writers on the subject." According to the mission-

In 1723 the Jesuit missionaries were expelled from China, and for over one hundred years all communication with these Jews ceased. Various efforts were made to reach them about 1769, by Kennicott, of Oxford; in 1777 and 1779; and in 1815 by some London Jews, but to no purpose. In 1850, Dr. Smith, the Bishop of Victoria, and Dr. Medhurst, of the London Missionary Society, sent two Chinese Christians from Shanghai to seek out the Jewish colony at Kai-Fung-fu. They left November 15, and traveled the 700 miles in twenty-five days, arriving December 9. The published report describes their condition in the following graphic manner;

"Here, in the midst of a surrounding population, two-thirds of whom were professors of Mohammedanism, and close adjoining to a heathen temple dedicated to the 'god of fire,' a few Jewish families, sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate

them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositaries of the oracles of God, and survived as the solitary witnesses of departed glory. Not a single individual could read the Hebrew books; they had been without a rabbi for fifty years. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. . . . The synagogue was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighboring heathen. Some time previously, they had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about 200 individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city; others were agriculturalists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of our native messengers, after a few years, all traces of Judaism will probably have disappeared, and this Jewish remnant have been amalgamated with and absorbed into surrounding Mohammedanism."

This deputation made a second visit a few months later, and purchased six rolls of the law for 400 taels (about £130), and a large number of smaller manuscripts containing the daily prayers and those for Sabbaths and festivals. "Each roll of the law contains a complete copy of the Pentateuch, written upon thick sheep-skins sewed together, without points, or any of the modern divisions into sections, or even books." These manuscripts have been fully described by Dr. Neubauer of Oxford, in the *Jewish Quarterly Review*, volume VIII.

Dr. W. A. P. Martin, of Peking, was the next visitor to this interesting colony of Jews, which he describes in his book, "A Cycle of Cathay." He left Peking in February, 1866, and after a month's journey reached the city of Kai-Fung-fu. His account is very interesting and pathetic. The synagogue had been utterly demolished, and on the site now stood a solitary stone, while a water-hole near by increased the sense of desolation. Dr. Martin saw representatives of six out of the seven families into which the colony was divided. "There on that melancholy spot, where the very founda-

tions of the synagogue had been torn from the ground and there no longer remained one stone on another, they confessed with shame and grief that their holy and beautiful house had been demolished by their own hands." In their needy condition they had sold the stone and timbers to provide for their bodily wants. Dr. Martin preached to them on the law and the gospel, to which they gave respectful attention. They estimated their number at from 300 to 400, but they were in great danger of being swallowed up by Mohammedanism or heathenism, as they no longer met as a congregation, and seemed to have no common bond of union.

From the "Chinese Repository" Dr. Martin quotes an extract from the inscription on the monumental stone. It is of the greatest interest to every thoughtful mind, and is given herewith;

"With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of the religion was Abraham; then came Moses, who established the law, and handed down the sacred writings. During the dynasty of Han (B. C. 200—A. D. 226) this religion entered China. In the second year of Hiao-tung, of the Sung dynasty (A. D. 1163), a synagogue was erected at Kai-Fung-fu. Those who attempt to worship God by images or pictures do but vainly occupy themselves with empty forms. Those who honor and obey the sacred writings know the origin of all things. Eternal reason and the sacred writings mutually sustain each other in testifying whence men derive their being. All those who profess this religion aim at the practice of goodness, and avoid the commission of vice."

Dr. Martin's comment is worth reproducing here; "It is affecting to think of this solitary stone continuing to bear its silent testimony after the synagogue has fallen and the voice of its worshippers ceased to be heard. Like that which records the story of the Nestorian missions in China, it deserves to be regarded as one of the most precious monuments of religious history." Truly in this monument we see what a witness this little band of forlorn Jews has been in the midst of heathenism, and also get a hint of what the Jews everywhere might have done had they been willing always to obey the Lord.

A further quotation from Dr. Martin's narrative will be welcome;

"Near the margin of the Poyang Lake there stands a lofty rock, so peculiar and solitary that it is known by the name of 'The Little Orphan.' The adjacent shore is low and level, and its kindred rocks are all on the opposite side of the lake, whence it seems to have been torn away by some violent convulsion and planted immovably in the bosom of the waters. Such to me appeared that fragment of the Israelitish nation—a rock rent from the side of Mount Zion by some great national catastrophe and projected into the central plain of China. It has stood there, while the centuries roll by, sublime in its antiquity and solitude. It is now on the verge of being swallowed by the flood of paganism, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable des-

Martin have still more aroused the Jews elsewhere, and quite recently the "Society for the Rescue of the Chinese Jews" was organized in Shanghai. An appeal has been sent forth for £5,000 with which it is desired to build a synagogue and provide teachers, Mohellim and Schochtim.

The missionaries of the China Inland Mission in Kai-Fung-fu have done something to give the gospel to this needy people.

Our illustrations show the synagogue as it was in the eighteenth century, and

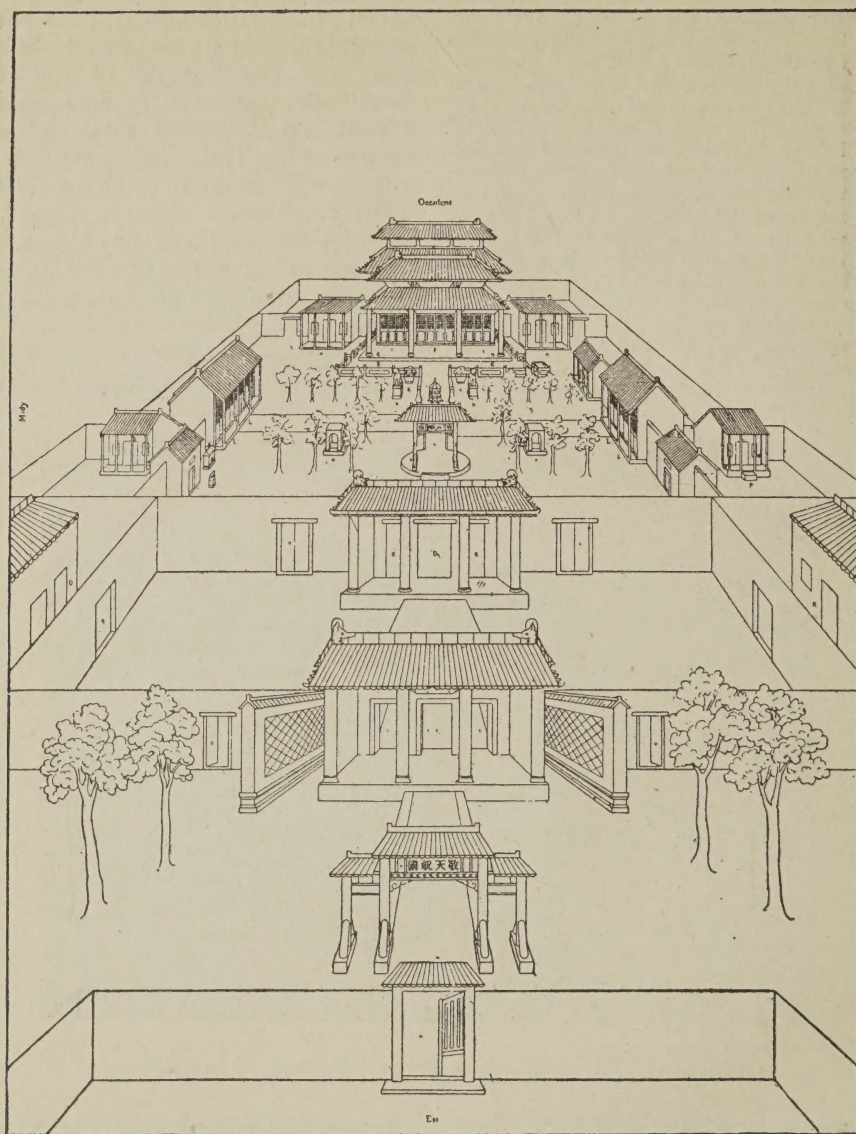


MONUMENTAL STONE MARKING SYNAGOGUE SITE AT KAI-FUNG-FU.

tiny seems to be resting upon them. Poor, unhappy people! As they inquired about the destruction of the Holy City and the dispersion of their tribes, and referred to their own decaying condition, I endeavored to comfort them by pointing them to Him who is the Consolation of Israel."

Stirred by the reports of these singular Jews in China their brethren in Europe have at different times endeavored to get into communication with them, and of late they have especially desired to establish them in the faith of their forefathers. To this end a society was formed in England in 1864, but its attempts were without result. The reports of Dr.

the site as it is to-day. We are indebted to the Chicago Hebrew Mission for the cuts of the building and of the monumental stone. The other cut we owe to the kindness of *China's Millions*. The synagogue sketch was made from the designs of the Jesuit fathers, Domenge and Brucker, and represents the buildings as they appeared in 1722. The site covered a space of from three to four hundred feet by 150 feet, and there were four courts proceeding from east to west. The synagogue itself faced west, toward Jerusalem. In the center of the first court was a large and beautiful triumphal



THE KAI-FUNG-FOO SYNAGOGUE.

(Modelled exactly on the plan of Solomon's Temple.)

This structure, now destroyed, was erected during the Han Dynasty. There were four courts.

At the top of the picture is the Holy of Holies, which was placed westward, thus looking towards Palestine.

arch, of white alabaster, inscribed with golden letters in Chinese, dedicating the place to the Creator and Preserver of all things. The second court was entered by a great gate, used only on high occasions, and by side doors. By the walls north and south were dwellings for the

care-takers. The third court had in its center a small triumphal arch, flanked on each side by pavilions in which were enshrined two of the engraved stone tablets already mentioned. On the south side of this court was a commemorative chapel in memory of a Jewish mandarin,

Chao, who rebuilt the synagogue in 1653, after its destruction by fire. The fourth court was divided by a long avenue of trees. In this was a great brazen vase of incense. By the northern wall was a recess in which the nerves and sinews of animals slain for food were extracted. This is the more singular, as synagogues are not put to such use elsewhere. There was also an open place where they put up every year, on the Feast of Tabernacles, a booth covered with boughs and ornamented with flowers.

The synagogue building itself stood in the fourth court, and was 60 feet by 40. The entrance was a portico with a double row of four columns. In the center of the building was the so-called chair of Moses (see Matt. 23: 2), corresponding, probably, to the Almemar or platform in western synagogues. It was a grand seat with an embroidered cushion, on which the scrolls of the law were laid when opened for reading. From the dome above were suspended the words in Hebrew—"Hear, O Israel, the Lord our God is one Lord." At the western end of the building was the holy of holies, the Teen-lang, "house of heaven," or Bethel, as the Jesuits called it, in which were kept the thirteen scrolls of the law, one for each tribe of Israel and for Moses. They rested on tables, each of which was enclosed in silken draperies. On the extreme western wall were two tablets containing the Ten Commandments in golden letters.

This account of the courts and synagogue building is given almost wholly in the words of M. N. Adler, whose lecture with illustrations is of great interest.

When the worshipers entered the synagogue they put off their shoes, and put on a blue head-dress, in contradistinction to the Mohammedans in China, who wore a white head-dress. A strange custom was for the reader of the law to cover his face with a transparent veil of gauze, in imitation of Moses, a practice unknown otherwise. Does Paul have reference to a similar custom in his time in 2 Cor. 3: 14?

What shall be the end of this singular colony? It is one of the greatest marks of the faithfulness of God that after the

lapse of so many centuries this small settlement of the chosen people is still in existence, while great nations have meanwhile passed away. May they find yet in their Messiah that peace and satisfaction so far denied them. At least one of them has been baptized, and it is the duty of God's children to pray that the others may come to the knowledge of the truth. Are they kept to be witnesses in China in the time of the end, after the missionaries of the gospel have been withdrawn at the rapture of the church?

ISRAEL IN AFRICA.

Interest in the Zionist movement has deepened since the announcement was made that the British government had offered the Zionists a portion of land for a colony in East Africa, where they might build up an autonomous state under British sovereignty. The Zionists themselves can only think of this new region as a way station toward Palestine, as a place of present refuge from the persecution resting so heavily upon their brethren. But Africa! why, of all places, should the Jews go to such a land? The proposition seemed so preposterous, and was greeted with so much derision, even from Jews, that many have found it difficult to think of such a refuge even as a temporary measure. The following article, which we clip entire from *The Morning Star* (London), is of such peculiar interest in reference to this matter that we make no apology for presenting it to our readers, though we do not necessarily accept the interpretation here suggested. It may turn out true. God seems to be making new adjustments of the geographical positions of his people in preparation for the final fulfillment of his glorious word concerning them. It may be remarked that in the book of Zephaniah we have one of the clearest references to the unrepentant character of the Zionist Jews, and to those Jews, also, who oppose the political and worldly side of the movement. See Zeph. 2: 1-3.—*Editor*.

CROW'S NEST, DUFFIELD,

October 4, 1903.

To the Editor of the Morning Star:

DEAR SIR—With reference to the probability of the ultimate occupation of Uganda by the Jews, Zephaniah, speaking of the time when the fierce anger of the Lord will be poured out on the nations, goes on to say that, "From beyond the rivers of Ethiopia shall they bring my suppliants, even the daughter of my dispersed, for an offering unto me."

If you will look at the map you will see that immediately beyond the rivers

of Ethiopia is Uganda (Zeph. iii:8-10). There is no ambiguity here.

I am, dear sir, yours truly,

G. D. SCOTT.

The above letter, as our readers will see for themselves, is exceedingly interesting. From what transpired at the recent Zionist Conference, it is manifest that while there is the strongest feeling on the part of the Jews towards an immediate return to their own land, there are various obstacles thrown in the way of this not likely to be speedily removed. Meanwhile pressure becomes stronger in Russia and other anti-Semitic countries, and some other place of refuge may become absolutely necessary. Hence the leaders of Zionism may be glad, as a temporary expedient, to accept the offer of the British government. If so, the necessary concession of land in East Africa as a temporary home under the protection of Great Britain may open the way to the clear fulfillment of certain prophecies concerning Israel which have hitherto been difficult to deal with.

Let us look at some of these shortly. (1) This passage referred to in Mr. Scott's letter (Zeph. iii:8-10). A people spoken of by the prophet as the Lord's suppliants—the daughter of his dispersed—are located in some region “beyond the rivers of Ethiopia.” These rivers are the confluent of the Nile, known as the Blue and White Nile. A people located in East Africa would, of course, have to cross these to reach Palestine.

Zephaniah's prophecy is the burden of “THE GREAT DAY OF THE LORD” (Chap. i:14, et seq.), and concerns Israel and the leading nations just before the full restoration in millennial times.

There are some other passages which would appear to be connected with this, notably Isaiah xviii:1, 2. We think the translation given in the Revised Version here is not so happy as that of the ordinary text: “Ho! land, shadowing with wings,” etc. The word translated “rustling” in Revised Version is much better “shadowing.” It speaks, moreover, of a mighty and continued overshadowing, and might well be rendered, “Ho! land of *protectorates*, which is be-

yond the rivers of Ethiopia, that sendeth ambassadors by sea, even in vessels that are fed by water (steamships); go, swift messengers,” etc., etc. The closest scrutiny cannot but lead to the conclusion that this is spoken of Great Britain, and that in these words she is entrusted with a special mission to Israel—a mission rendered possible because of her possessions and protectorates in Africa. Doubtless Egypt, the Soudan, Uganda and East Africa are destined in the very near future to play an important part in hitherto unfulfilled prophecy. It need not surprise if we think that at the present time everything in that part of Africa is being prepared with a view to this. The friendly relations of Great Britain with Abyssinia with relation to the Soudan; the recent declaration of Lord Cromer that Egypt continues to need us, and that our work there is only at its beginning; the wonderful opening up of Central Africa; the completed railway from Zanzibar to Lake Victoria Nyanza—all these and much beside are signs of the times, and bid fair rapidly to fulfill much of the prophetic word.

There would also seem to be a remarkable connection between this call to Great Britain in Isaiah xviii, and other events in the same chapter, verses 3, 4 and 5; at that time all the inhabitants of the world are to be apprised of the fact that a great and universal crisis has come. A standard is to be lifted up on the mountains, and a trumpet blown. Rightly or wrongly, we have always interpreted these words (especially in their relation to verses 4 and 5) as prophetic of the rapture of the church—the beginning of parousia events, the end of Christendom in its present and long-continued responsibility of witness-bearing as the house of God in the midst of heathenism. The Laodicean condition of things left as in verse 6; and in verse 7 an enlightened Israel remnant brought “*at that time*” as a present to the Lord. If we are right in this, then we are in the presence of another sign in this mooted occupation of East Africa by the Zionists that the coming of the Lord for his saints is at the very door.

THE JEWS.

BY REV. H. M. PARSONS, D. D.

(Concluded from last month, page 254.)

The utter rejection of the Messiah at his first coming caused the rejection and dispersion of Israel, till the return of Christ for their national recovery and submission to Him as their Messiah and rightful King.

Meantime the Church has been called in place of Israel while out of fellowship with Jehovah, and under the Holy Spirit is being gathered from among the nations. The attitude of the Church to Israel is clearly announced in the apostle's message. Paul says, this leaving the selected nation and going to all nations, which constituted His special revelation—was not that God had forgotten His covenant people, but because they had forgotten and forsaken Him. And in view of this departure the Holy Spirit led him to say, "If this is so, what advantage hath the Jew?" If he has been chosen and now is set aside for rebellion, what good to him, or to others—what profit, in past service? Rom. 3:2. "Much every way: chiefly because unto them were committed the oracles of God."

The martyr Stephen referred to this same fact speaking in the Holy Spirit in his last sermon, Acts 7:38, "Who received the living oracles to give unto us." This refers to our Old Testament and shows that God superintended and revealed the words of that book to the human writers, and appointed that nation to be the custodians of the writings to the beginning of this age.

But further the great apostle to the Gentiles emphasizes his own passion for the conversion of his kinsmen according to the flesh—when he had great heaviness and continual sorrow of heart for them. He then adds the reason; Rom. 9:4, 5, "Who are *Israelites*; to whom pertaineth the *adoption*, and the giving of the *law*, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

Bishop Moule's paraphrase is:

Israelites—"Beams of the glorious theocratic name, sons of the 'Prince with God.'" (Gen. 32:28.)

The Adoption—"The call to be Jehovah's own filial sons; His son, His first-born of the people." (Ex. 4, 22.)

And the glory—The Shechinah of the Eternal Presence, sacramentally seen in tabernacle and temple, spiritually spread over the race.

And the Covenants—"With Abraham and Isaac and Levi, Moses and Aaron and Phineas and David."

And the Legislation—"The holy moral code."

And the Ritual—"With its divinely ordered symbolism, that vast parable of Christ."

And the Promises "of the pleasant land, the perpetual favor, and the coming Lord."

Theirs are the Fathers—"Patriarchs, priests, and kings, and out of them, as to what is flesh-wise"

Is the Christ—"He who is over all things, God, blessed to all eternity. Amen."

The order of the gospel in this dispensation started with Jews born again of the Spirit, the members and the missionaries of the Primitive Church.

So we have the injunction to the church, "All power is *Mine*, go ye into all the world and make disciples of all nations." In the opening of the Epistle to the Romans—after showing that all have sinned and are lost, and that God will render to every man according to his deeds—he gives the order of the sentence "To the Jew first, and also to the Gentile," and of the glory, "to the Jew first, and to the Gentile." Following this order the first missionaries of the Church, made the first offer of the gospel to the Jews in every synagogue, and then to the Gentiles. This order has been much in abeyance during the middle and latter part of the present era.

It may well be questioned whether or not this failure to remember this injunction may not have impeded the work of grace entrusted to the Christian Church. We are enjoined to pray for the peace of

Jerusalem, and this is connected with the promise of spiritual blessing.

But doubtless the feeling of hostility to the great Head of the Church, so manifested in the past centuries by Jews, has led to such discouragement that in this day of light many young disciples are influenced to neglect and forget our obligations to this despised people. The very name is still a term of reproach among the nations.

Yet after all some Christians have always remembered God's covenant people. For they have been continued through the centuries, and have maintained their social distinctions, and though few in number, have exercised a great influence on all the nations of the earth. The last century has witnessed greater missionary efforts for saving sinners, in the heathen world, than all the eighteen before it, and the last half of the 19th century has seen much work among the Jews. The British Society for the propagation of the Gospel among the Jews and the Jewish Mission of the United Free Church of Scotland have been more than half a century in the field, and they show good work and fair results in the way of success.

In the last number of the *Missionary Record*, of the United Free Church, there is an excellent account of "Success in Jewish Missions." Some sentences in this article contain information that should be circulated in our Canadian churches. "The labors of the churches and of the missionary societies in behalf of Israel have had even greater success than their labors in behalf of the heathen." "We have now reached the close of a century of missions, the first century of organized and systematic missionary effort since the Reformation, both to Jews and heathens. We can therefore compare results in the two fields." "No authority would place the converts of Protestant missions higher than five millions; and the same figure may be held fairly to represent the converts of Roman Catholic Missions." The writer then includes 7,500,000 of negroes in the United States, making 17,500,000. "To make sure of doing no injustice to missions in

one comparison, we shall reckon 20,000,000 as admitted to the Church of Christ in all her branches from paganism during the nineteenth century. On the other hand, we can determine with considerable confidence the numbers who have passed during the same period from the synagogue into the church. Pastor de le Roi, whose historical investigations give him the greatest right to be heard, has published a statistical inquiry in which he accounts for 224,000 converts who have been received from Judaism into the Christian Church—Protestant, Catholic and Greek—in the course of the nineteenth century. His figures are confessedly under the mark, and we cannot go far wrong and estimate them at a quarter of a million. Assuming that there are a thousand millions of heathens in the world, the fruits of a century of missionary labor, reckoned for this comparison at 20,000,000, are as one in fifty. Assuming that there are in all 10,000,000 of Jews, the fruits of labor in their evangelization, estimated at a quarter of a million, are as one in forty. These calculations do not possess absolute exactitude, but such as they are they show convincingly that the soil of Judaism is not harder to cultivate than that of paganism, and that nowhere is the Church of Christ reaping a richer harvest than in the Jewish mission field."

Still another statement in this article emphasizes the value of mission work among the Jews. "Converts from heathenism have not as yet greatly enriched the thought and life of Christendom. But converts from Judaism have already made valuable contributions to Christian literature and theology. Neander with his history of the church, Edersheim with his life of Christ, Adolph Saphir by his preaching and his writings, Philippi with his great exposition of the Lutheran theology, Caspari and Paulus Stephen Cassel, with their commentaries, have enriched Christian theology. Margolieth and many others, who might be named, have given fresh impulse to Christian activities, or manifestly helped forward Christian progress."

In the *Missionary Review*, June, 1903,

we are told of the labors of one Christian Jew in giving the Bible to his people:

Mr. Bergmann, a well-known Jewish missionary, writes to a London contemporary: "I have, at the earnest request of several Jewish friends, and after much prayer, commenced a second translation of the Old Testament in another Yiddish dialect, so that in these two dialects all Yiddish speaking Jews, in all parts of their dispersion, will be able to read and to understand their own scriptures. The hunger for the Word among the Jews is everywhere increasing, and doors are being everywhere opened for its circulation. The Emperor of Russia has given me permission to circulate the scriptures among the millions of Jews who reside in that vast empire. Let us give to God's ancient people their own scriptures, in a dialect they can understand, and thereby point them to the Lamb of God."

From the same *Review* we extract the following account of Bishop Schereschewsky's translation of the Bible:

"The translation of the Bible into Chinese, on which Bishop Schereschewsky has been engaged for ten years, has been completed. The bishop unites in himself a profound acquaintance with Hebrew, and a thorough knowledge of classical Chinese. Born of Jewish parents, and educated for the office of rabbi, he read Hebrew from his childhood and acquired an uncommon familiarity with the literature of the Old Testament. He became converted to Christianity and pursued a course of study in a theological seminary, and became a proficient in Greek.

He then became a missionary to China and acquired a knowledge of Chinese by prolonged residence at the capital. With other missionaries he translated the New Testament into Mandarin, and later the Old Testament. His desire was to give in Chinese a version of the Bible in the written language of the whole empire. Smitten with fever he lost the use of hands and feet. With mind unimpaired he devoted his remaining years to this work of translating the Bible into the classic language of China. Ten years

thus passed of unremitting labor produces this magnificent volume printed in Japan for the American Bible Society."

"It is not true to say that the Jews will not convert, and it is false to say they are not worth converting. Even in the present, not to speak of that future which is big with hope for Israel, the Church of Christ may feel that her Jewish mission is not a failure."

Many missions to the Jews are denominational. The Jewish mission in our city is of this kind. We have 3,000 or 4,000 Jewish citizens, and almost daily additions are coming from Roumania and Russia. Probably 300 or 400 in the year past. Our missionary has free and courteous access to all classes. The work that is going on is quiet and real in its influence. His open-air meetings gather 200 or 300 Jewish people, many of them intelligent youths who are attending school, and all give respectful attention to the plain gospel truths he utters, and in the mission house on York street he has more coming on Saturday and Sabbath to Scripture readings and prayer and praise than the place will hold. We need increase of funds to provide more accommodation for these strangers. Some twenty young Christian workers aid Mr. Singer in this work. This mission can be greatly increased if pastors will call attention to it in the mission prayer meeting of the church and urge a remembrance of its wants. There should also be more energetic action through our home mission work in the Church, for the 10,000 Jews in Montreal, and the large numbers that will soon be escaping from European persecution to our Northwest. The chief plea I would press upon us, as pastors and teachers of the people, is the great obligation we are under to the covenant people of God.

The revelation from God in both Testaments is by Jews, selected by Him and fashioned for the purpose. The *civilization* of this world finds all its seed thoughts in *the Book*. The *gospel* from the first promise in Genesis to the last call in the Revelation of Jesus Christ is

the only ground of salvation, in this life, or in the life to come.

This is our trust and our commission. The only perfect *Jew* is our Master, who says: "All power is mine, therefore go ye and preach this gospel to all nations, to Jew and to Gentile."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3: 16.

STEPHEN SCHULTZ.

BY PASTOR DE LE ROI.

Translated by the Editor from Zion's Friend.

(Concluded from page 253.)

Schultz accomplished his important task, even as did his companions, amid the most needy external circumstances. He received at the start a weekly allowance of one thaler and six groschen (about eighty-five cents in our money), and with this he must provide clothing, food and lodging. After three years he received an increase of six groschen, and after fifteen years the weekly income amounted to two thalers and three groschen (about \$1.50), "and with this great salary I proceeded on my journey to the orient. Yet, if the Lord should ask me and my companions, 'Have ye lacked anything?' we would answer, 'Nothing, Lord.'"

There dwelt in this man and his companions an immovable faith in the truth and glory of the gospel, and their love to Israel burned so mightily that it was not quenched amid all dangers, privations, pains and hardships. In wind and storm, amid drifting snows and scorching heat, Schultz traveled onward with his companion, loaded down with a pack of 70 pounds' weight, which contained the necessary linen, clothing and missionary literature in various tongues, often through inhospitable regions, through the wide uninhabited forests of Poland, and across uncertain wastes and deserts. His life was repeatedly in danger, he fell into the hands of robbers and murderers, was mistreated by Christians, Jews and Mohammedans, was beaten unto blood,

and suffered shipwreck: in brief, what Paul writes in 2 Cor. 11: 23-33 occurred literally again and again to the missionary, Stephen Schultz.

Yet in spite of all he found the most refreshing reception among Catholic, Greek, oriental and Abyssinian Christians, and from ecclesiastical dignitaries, as among the Mohammedans; for many of these had acquired the impression that he was a rare man of God. And that he was. His firm trust in the word of the living God, and his unceasing intercourse with the Lord by prayer, had made him what he was. At the same time he had grown in mental and scientific equipment for the great task committed to him. Wherever he came he spoke the speech of the people. He acquired this as if it were mere play, and besides the German and Polish he mastered the Latin, classic and new Greek, Hebrew and Rabbinic, the English, French, Dutch, Italian, Turkish, Arabic, Syriac, Persian, Armenian, Coptic and the *Lingua franca* of the orient, so that he could proclaim the gospel in all these tongues. A Popish rabbi in Bavaria desired to avoid his testimony, and therefore excused himself that he spoke only Polish. Schultz immediately turned to Polish. The rabbi, driven into straits, fled thereupon to Rabbinic, but the missionary followed him, when the Jew passed now to German, so that the rabbi at length laid down his arms and willingly accepted the literature offered him.

In his intercourse with the Jews, however, he avoided disputation, and pressed home rather upon the conscience. Before the Jewish diet in Mitau he expounded the scripture portion for the day, and in line therewith he spoke before this great assembly of Jewish communal deputies concerning the way of repentance and faith. Uncommonly furnished and nimble-minded, and extremely skilful to use the moment and its circumstances, he held great crowds of Jewish auditors so entranced, as often single individuals by one enchaining word, and set forth Jesus Christ before their eyes so clearly and powerfully, that many perceived that the Christianity they despised and his Jesus Christ have and are

something which comes before even Jews with the claim of offering them the truth. Note two instances;

Schultz bought a garment of a Jewish merchant in Cracow, and at the same time asked him what he possessed wherewith to become reconciled to God. Put to shame in all his answers the merchant appealed finally to the recitation of the sacrificial prayers in the synagogue, which according to rabbinic teaching had as much worth as the offerings themselves. The missionary then asked the price of the garment, and received the answer, "Fifty kreutzer." Schultz immediately wrote on a tablet, "The garment costs fifty kreutzer," read these words aloud several times, and started to leave. But the merchant held him, and demanded payment. Schultz declared that he had paid him, for he had read the sum, indeed, to him, and that helped. The Jew felt the sting, and permitted himself, now ashamed, to be pointed by means of Isa. 53 to the true offering, which the Servant of God had offered even for his sins.

The other case was this; In Hanover, Schultz related to some Jewish boys the story of the Messiah according to the Old and New Testament. Suddenly their teacher came along, and in fierce anger pushed Schultz before him and cried out, "You accursed heretic, what are you doing with the children? You are leading my children astray." The missionary answered calmly, "How can I do that? I have also Moses and the prophets." "But you speak everything of the hanged One." Schultz replied quite composedly, "Everything depends (lit. *hangs*) on the hanged One, and you must also depend on Him; if not, then you go to perdition." The teacher mockingly cried, "What; I depend on the hanged One?" and gave him to understand by a motion of the hand that he would rather have his neck severed than ever believe on the Crucified, stamping the earth meanwhile in great excitement. Schultz now imitated him, pushed him also forward and added, "And still must you depend on the hanged One; if not, you will be trodden under foot, and these children shall be witnesses." A

few years later Schultz was in Goettingen. A student of theology greeted him there. It was the teacher from Hanover. The conversation with the missionary had aroused a conflict in his soul, which only came to an end when after two years of deepest internal need, he fled to the "hanged One."

Schultz often heard of conversions, which followed his testimony. They were numerous, especially in consequence of his activity in Frankfort-on-the-Main, in Beirut, and in Posen, where at one time eighteen households received baptism, while seventeen, who had been stirred by Schultz in Poland, appeared in Breslau and there came over to Christianity. His message kindled a remarkable flame in Poland. The movement which the false Messiah, Jacob Frank, called forth there shortly after Schultz's appearance, found special support in the definite tokens given in the missionary's testimony that the Messiah had already appeared. But there was a lack of spiritual counselors for those excited by the Christian witness, and so they fell away to the deceiver, Frank. Without care the spiritual life cannot abide.

The most important thing in the activity of Stephen Schultz and his comrades at that time was not what momentary result could be attained, but to bring the gospel in one way and another once near to the Jews, and this was done to an extent hardly considered possible. But thereby it became clear that, despite the centuries of bondage to the Talmud and rabbis, the gospel had not lost its power even in Jewish hearts.

From 1756 onward Schultz remained in Halle, in obedience to the wish of Callenberg, who was now growing old. There he took a pastorate, and gave lectures in the university, and after Callenberg's death he directed the *Institutum*. His peculiar power, however, was not exhibited here, but in his earlier service as a missionary. He died in 1776. But his influence lives on. For before all others he had awakened in many a joy for the work among Israel, and he stands before our eyes as the type of a Jewish missionary not again attained to up to the present time.



JEWISH MISSION FIELD.



AT HOME.

Miss Gedalious.

From *The Jewish Era* we learn that Miss Jeannette Gedalious, for many years connected with Jewish work in New York City, has entered the Moody Bible Institute as a student, and at the same time will labor among her own people in connection with the Chicago Hebrew Mission

People's Tabernacle, N. Y.

The People's Tabernacle of New York City is the corporate name of an evangelical and interdenominational organization, which was incorporated Dec. 30, 1898. Its object is to maintain one or more free churches among the neglected poor, and to do a general missionary work. It has a tabernacle at 52 East 102 street, and the congregation which worships there is some eleven years old. Its pastor, Rev. H. M. Tyndall, is much interested in the problem of reaching the Jews with the gospel. He informed us recently that when they located in that neighborhood there were few Jews living there, but in the last two or three years they have come in by thousands, and it is forced upon this Christian congregation that they should do something for this great mass. They have opened the doors of the church for a meeting every Thursday evening, and invite the Jews to come in. Rev. Leopold Cohn of Brooklyn has spoken here a number of times, and the work, thus begun in October, is encouraging to the workers.

This society employs seven missionaries, among whom is Miss E. Lanterman, who is greatly interested in the chosen people. One of the elders in the church is Mr. L. H. Lion, a Jew, who was converted to Christ some eight years ago, and who has established himself in the confidence of his fellow members as an earnest and true man of God. It is our conviction that much more could be done for the Jews of our land if the churches in the great Jewish communities would recognize their opportunities and open their doors with special services

for this class of the population. Missionaries could often render efficient help, and would gladly do so. At the recent Jewish missionary conference in London Sir A. Wingate, K. C. I. E., "regretted that recently in Manchester seven places of Christian worship in the district where the Jews had settled had been given up and were now turned into Jewish synagogues. He thought it was no time to sell, but a time to occupy and testify."

Recent Encouragements.

In the *Missionary Review of the World* for December Rev. Louis Meyer has an article on "Encouragements in Missionary Work Among Jews." We quote some of his sentences;

"'Encouragement in the work generally during the past year' is the report which reaches us from every one of the more than hundred societies and associations which are at present engaged in the blessed work of bringing the gospel to the scattered millions of Jews . . . We do not claim the slight increase of Jewish baptisms between May 1, 1902, and May 1, 1903, as a peculiarly encouraging sign, for the number of baptisms can never be the measure of success of any missionary effort, and baptism does not always mean conversion. But we claim, as the first especially encouraging sign in Jewish missions, *the greater accessibility of the Jews to gospel effort*. This does not only mean that there is a very hopeful change in the attitude of the Jews toward Christ and Christianity, for that change has come very gradually during the last twenty-five years. Nor does it refer to the peculiar attitude of American and English reform Jews, who declare themselves highly honored because Jesus, the teacher and the prophet, was one of their brethren, and some of whom are even trying to introduce the reading and the study of the New Testament into their services and Sabbath-schools. It refers chiefly to the accessibility of the Talmudical Jews in the eastern part of Europe . . . There can be no doubt that

the Jews were never so accessible to gospel effort as at present."

The second reason for encouragement is "*The greatly increased interest of Christians*. We do not say the greatly increased interest of the churches, because their interest in Jewish missions is little, if at all, increased. The number of denominational missions to the Jews has decreased a little during the past years, and many of those in existence are greatly hindered by decreasing contributions. But the interest of individual Christians in the conversion of the Jews has greatly increased during the last year."

Mr. Meyer gives three reasons for this; the massacre at Kischinev, the fact that the Jews are so accessible leading men already interested in their salvation to take new courage and make new sacrifices, and the movement among the Jewish followers of Jesus. Under the second of these reasons he mentions the gift by Mr. Corey of a home to the Pittsburg mission.

The third encouraging sign Mr. Meyer mentions is "*The Hebrew-Christian movement*. The greatest obstacle in the way of the spread of the gospel among the Jews, and of the increase of interest in Jewish missions, has probably been the fact that the great majority of those Jews who believed in Jesus as the Christ were entirely absorbed by the existing churches, and thus bore no testimony of the fruitfulness of missionary work among the Jews."

He then goes on to speak of the formation of a Hebrew-Christian alliance at Mt. Lake Park the past summer, and that it is an indication that the Spirit is moving on those Jews who follow Jesus, so that "they are ready to band themselves together for increased effort among Israel, for stronger testimony to the church of Christ, and for mutual strengthening and helpfulness."

ABROAD.

Items of Interest.

The open-air meetings in Johannesburg, South Africa, are now conducted in quiet, and without police protection.

The number of Jews attending the

mission hall of the London Society at Rotterdam from January 1 to July 16 of the present year was upwards of 12,000, as against 7,603 during the whole of 1902.

An awakening of interest in the claims of Israel is reported from Australia, clearly the result of increasing prayer. The Prayer Union for Israel is organizing new branches in the inland towns. At the close of a very solemn meeting held in Footscray, where a deep impression was made by the chairman's touching confession of neglect of Israel's claims, twenty-five came forward to join the union.

Death of Pastor Stolle.

Pastor Friedrich Stolle, a Christian Jew, and superintendent of the West German Society for Israel since 1887, died July 30, at the age of sixty-two years. The organization grew and prospered under his efficient management, and it will be difficult to find a successor. In addition to direct work among the Jews, Pastor Stolle was deeply interested in the formation of an international organization of Jewish missionary societies. It was chiefly through his personal efforts that the General Conference for the work of the evangelical churches among Israel was held in Cologne, October 6, 1900, and he rejoiced in the prospect of the second General Conference, held in London, October 21 of this year.—*Missionary Review*.

Illness of Mr. Thompson.

Our dear brother, Rev. A. E. Thompson, has had much severe testing since he went to Jerusalem. His wife was sick for some time with fever, then, as she was recovering, he also, in the end of August, took down with Syrian fever, and was unable for any work during all of September and October. In the latter month he was taken to Jaffa, where the chills began again. When he wrote in the beginning of November Mrs. Thompson was again very ill with the fever. Their little child has also suffered for several months. We are sure that the prayers of many earnest hearts will go up to God in behalf of these precious lives in the sore trial that is upon them.

News from Algiers.

Mr. Allen Moore, whose work in Algiers we mentioned in our March number, page 62, has spent a part of the summer in England, where he received pledges of £50 for the support of his work. *The Friend of Israel* for November gives very interesting notes of the field in and around Algiers. That city a few years ago was the home of some very bitter attacks on the Jews by the anti-Semites, led by Max Regis. Now it is a matter for rejoicing that the gospel is being preached to these same Jews, and they are learning somewhat of the love true Christians bear toward them.

During the year many copies of the Gospels and of tracts have been distributed by Mr. Moore's faithful helper, Mr. Matthew Guiz. The Scripture Gift Mission has lately given 15,000 Gospels to this work, and the Mildmay Mission has made a grant of some 200 New Testaments in French and Hebrew. Mr. Guiz has translated the Epistle to the Hebrews into "Algerian Yiddish," which is now in press. The entire region about Algiers seems open to the sowing of gospel seed.

Somerville Hall, Kischinev.

This hall, in which the late lamented Joseph Rabinowitz preached the gospel to his brethren, has been closed since his death in 1899. Efforts have been made to have it opened again for gospel services, and these are now in a fair way of realization. Rev. Samuel H. Wilkinson, of the Mildmay Mission, writes the following to *The Friend of Israel*, which tells the story to date;

1. The trustees of the property in Scotland have consented to hand it over to the Mildmay Mission to the Jews, on condition that that mission purchase the ground, make use of it as a preaching station for Jews and shoulder the expenses.

2. We are, therefore, in negotiation with regard to the purchase of the ground, and the obtaining of a clear title for both hall and plot.

3. It has been laid upon us that the best means of working the hall in the future, without fear of interference from

the Russian authorities, would be to put it nominally under the aegis of some recognized religious sect. We approached, in the first instance, the Baptist community as possessing a large amount of religious liberty. We have had to wait some time for their reply after consideration, but in a letter received this morning are led to understand that they are prepared, on their side, to adopt the plan proposed.

4. For some time we have had a man in our minds, believing him to be suitable, in every way, for the post of pastor and preacher at Kischinev. We had, however, not mentioned this to him, waiting till matters had reached a further stage. But we have thankfully heard that our views as to his suitability are confirmed, and that he is willing to accept the post. This is all that can be said at present, but it will enable members of the Prayer Union for Israel to trace God's leading, and to pray more definitely that this beautiful building may be soon re-opened, and become a means of light and blessing to many of the house of Israel in Kischinev.

Missionary Conference, London.

The International Jewish Missionary Conference, held at the Church House, Westminster, October 21 and 22, was an event of much importance, judging from the report in *Trusting and Toiling*, the only report to hand as yet. The subjects discussed were of very great importance, and the speakers were men of fine scholarship and wide reputation. Divergent views were presented on various topics, as was to be expected, but the spirit seems to have been good.

One of the most interesting themes was that concerning the formation of a Jewish Christian church. The Rev. G. H. Box read a paper thereon, "in which he advocated setting up one at Jerusalem composed entirely of Hebrew-Christians, with bishops, deacons, vicars, etc., and a ritual of their own which he himself had prepared (suggestively) comprising some extracts from the Jewish prayer-book, the English church service, the Syrian church service, etc.

"Rev. A. Bernstein, who read the

next paper, was quite opposed to such a church, pointing out from scripture that it would be a dividing of the one body of Christ, which is composed of Jew and Gentile, saved by grace through faith, and a rebuilding of the wall of partition between the circumcision and the uncircumcision, which the Lord Jesus had broken down through his death once for all, and his blood shed on the cross. A united Jewish Christian testimony to the

gospel he approved of, but not a separate church organization."

Papers were read by Professor H. L. Strack and Rev. C. H. Titterton, dealing "with the modern tendencies to doubt the historicity of the holy scriptures, and the virgin birth of our Lord, and the reality of the resurrection, were spoken of, and the destructive effect of the higher criticism in Jewish circles was greatly deplored."



THE JEWISH WORLD.



Jerusalem a Pauper Colony.

The Chaluka system has practically turned Jerusalem into a colony of paupers. This system is one of out-door relief, the money being obtained from all over the world. The Jews of Germany send help for the German-Jewish families resident in the Holy City; the Jews of Russia do likewise for their own countrymen; and the families hailing from a particular town receive gifts from the Jews of that town. As a result of this system, one finds that the Jews from Germany, of whom there are but 45 families, are well provided for; while the Jews from Morocco, on the other hand, are in a state of extreme poverty. Thus Jerusalem has become a kind of Jewish workhouse maintained by the Jews of the whole world.—*The Friend of Israel*.

Shekel Day.

In accordance with a custom now spreading far and wide throughout the Jewish world, the executive council of the Federation of American Zionists has decided that December 20, being the seventh day of the festival of Dedication, shall be celebrated as Shekel Day. Last year the inauguration of this new Jewish holiday resulted, by means of the gatherings held by the Zionists, in adding ten thousand avowed adherents to the cause. The yearly shekel tribute paid by Zionists is twenty-five cents. In Greater New York special effort is being made to have about 100 collecting stations and several hundred collectors; a banner going to the organization which makes the largest collection. The Baltimore Zionists are trying to collect ten thousand shekolim

with a view to bringing the next convention to their city, whilst the Pittsburg Zionists have organized a competition whereby, excepting the New York organizations, the society selling the largest number of shekolim shall have its name entered in the Golden Book of the national fund at the expense of the remaining organizations.

The secretary of the federation reported December 6th that 93 new Zionist organizations have been founded in the United States since the convention in Pittsburg last June, which is 25 more than during the whole of the previous year.—*Jewish Daily News*.

German Institute at Jerusalem.

We have received from Professor Gustaf Dalman a printed invitation to the opening meeting of the German Evangelical Institute at Jerusalem for the Archaeological Investigation of the Holy Land, to be held November 15 at the house of the institute. Two addresses were to be given, one by Dr. Dalman, the director, on the history and purpose of the institute, the other by Dr. Max Loehr on "Babel and Bible." The autumn term of the institute will close January 15. Lectures will be given on the following topics; Palestinian-Arabic popular customs, with Biblical parallels, by Dr. Dalman; the geography of Palestine, by Dr. Loehr; neo-Arabic lectures, by Dr. Dalman.

German Palestine Society.

The German society for the exploration of Palestine met October 16th at

Halle, where its president, Dr. Kautzsch, is professor. The chief interest attached to the remarkable discoveries of Professor Sellin, who explored the battlefield of Taanek, where he discovered cuneiform inscriptions containing records of quartermasters and letters of Canaanite princes.

Romanists Pray for Jews.

We learn from an exchange that the Catholics offer a prayer on All-saints' Day for the restoration of "God's ancient people" to the land of their fathers. Herzl does not seem to have been aware of the strong support which his cause received for these many centuries; else he would have certainly asked for an audience with the Pope, as he obtained with the Sultan. He has got the Mejidje Order already, and if he gets that of the Holy Sepulchre in addition, he might soon look forward to his coronation in Zion. In the text of the prayer one statement is particularly striking. It reads: "We have added unto their affliction," which we certainly cannot deny. —*American Israelite*.

In the Pale.

The density of the Jewish population in the southern and southwestern governments of Russia—that is, within the so-called pale of settlement—is shown by some official data just published by the Ministry of the Interior. In the thirteen governments of the Baltic Sea basin, and on an area of 5,085 square leagues, there are 9,577,013 inhabitants, of whom 1,218,856 are Jews, or about one in six of the total population. The eleven governments of the northern and southern sections of the Black Sea basin form an area of 11,722 square leagues, with a population of 16,437,445 souls, including 1,394,881 Jews, the latter constituting, it will be seen, about 10 per cent. of the aggregate. Taking the whole of the pale of settlement together, the Jewish element is as one to nine of the non-Jewish population. It is, however, in the cities, towns, townships, and the privileged rural settlements that the Jews are most thickly concentrated. In these large and

small centres the Jews form 94 per cent. in the government of Mohileff, 71 in Volhynia, 69 in Minsk, 68 in Kovno, 62 in Podolia, 61 in Vitebsk, 56 in Vilna, 49 in Kieff, 45 in Courland, 43 in Poltava, 38 in Bessarabia, 59 in Tchernigoff, 28 in Kherson, 19 in the Taurida, and 15 in Yekaterinoslaf. The whole area of these urban and rural centres is approximately reckoned at 1,897 square leagues, with a total population of 3,373,293 of whom 1,802,249 are Jews. On the same calculation, it is estimated that the Jews occupy in these centres 660 square leagues, with 2,730 souls to each league. The league is here reckoned as three geographical miles.—*Jewish Daily News*.

Rich Jews Refuse Help.

The well-known savant and Zionist, Rabbi Moses Loeb Lilienblum, tells why Zionists have not yet succeeded in obtaining Palestine for the Jews. For the first time the negotiations between the Sultan and Dr. Herzl at the second interview, as well as those of the first, have been made public.

He says that at the last audience of Dr. Herzl the Sultan was willing to give the Jews Palestine, and then institute home rule under his suzerainty, for a consideration of 15,000,000 roubles. Dr. Herzl immediately went to the great Jewish millionaires of London, Paris and Berlin, but he could not obtain even one million.

This news has been confirmed by several Zionists of London, who know what is going on behind the scenes. Of course this report has caused great excitement among the Zionists in particular, and among all Jews in general, who deplore greatly the hard-heartedness of their rich brethren, who spend millions yearly for pleasure and for presents to noblemen of their respective countries, in order to ingratiate themselves in their favor and thereby obtain a title or decoration. But to regain their own fatherland and the liberty of millions of their brethren they refuse to give one cent.

Oh, truly it is said, "Those who have a heart have no money, and those who have money have no heart."—*Hamelitz, in Jewish Era*.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the
Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

CONSIDER THE POOR.

Opportunities for Christian work at this time of the year are abundant on every side. Winter is upon us with its many needs and "the poor ye have with you always." Our workers are visiting the Jewish district, and through them a number of families have received aid in the way of clothing, etc. This ministry is not confined to the Jewish poor. Our workers are touching the Gentile poor as well; we had a blessed opportunity during the month to minister to both Jews and Gentiles. To our friends we will say, remember that we are willing to distribute your gifts to the poor, be it clothing, food or money. As we remember God's gift to the world, so may we honor him by giving ourselves to give. Jewish missionaries in the large centers of Europe are provided with special funds for this ministry of love among the poor. We lay this branch of the work upon the hearts of our friends, that as they respond, we may be enabled to do the Master's bidding, "Give ye them to eat."

A WEEK IN BALTIMORE.

BY MAURICE RUBEN.

We spent a week in Baltimore Nov. 23-29, speaking in the interest of the

Jewish work there. Meetings were held afternoons and evenings in the different churches. The evening meetings were well attended, and at the Exeter M. E. church we had the opportunity of addressing a number of Jewish hearers.

The friends in Baltimore are willing to undertake a work, provided the right laborer can be secured. We ask the prayers of the Lord's people for this needy field of 35,000 Jews. Mr. Ellison, who has been at the head of the mission for several years is a Gentile, and cannot speak to the Jews in their own language. We believe he has fulfilled his mission in Baltimore, and the friends should take hold of the work and call a competent laborer who, with them, may make the work worthy of the cause.

AS OTHERS SEE US.

BY THE EDITOR.

It has not been our practice to say much about this magazine, but rather to leave each successive issue to speak for itself. It may please our readers, however, to learn how various individuals regard this publication, and at the close of the year, as the first volume is completed, we desire to present some extracts from letters received since the first number was sent forth. These

letters and many opinions privately expressed are to us a sufficient proof of the importance of cultivating the field occupied by the magazine, and they assure us that the work done herein has not been without value to the cause of Jewish missions in our land.

The first quotation is from a letter by Rev. T. K. Davis, D. D., librarian of the University of Wooster;

It gives me great pleasure to see so neat, and well-conducted and promising a monthly to represent the important work for Israel. God grant that the magazine may be very successful.

Rev. J. K. Montgomery, Charlotte, N. C., says;

The April *Glory of Israel* to hand, and read with interest. I prize the magazine highly. May you be abundantly blessed in your doing.

A letter from Evangelist O. E. Harvey and wife, Minneapolis, Minn., encloses a subscription, and adds;

May the Lord richly bless you in your glorious work, is our constant prayer.

Dr. L. M. Henry, a medical missionary in Egypt now home on furlough, writes;

I received a copy of your magazine, and am much pleased with it. I sincerely trust that God may largely use it in the great and important work of Jewish evangelization. Permit me to say I consider your "Reply to Rabbi Levy" worth the price of the journal for a year. I enclose subscription.

A friend in Toledo, Ohio, says;

The Glory of Israel is full of interest from beginning to end. We are rejoiced over all the indications of God's work among his own people, but grieved over the pathetic tales of suffering and sorrow.

The following from Miss Minchin in far-away New Zealand accompanied a request for a number of sample copies to be sent to various friends of Israel;

The magazine is very good and helpful. I thank God for it. I do so praise God for this, and rejoice in all the workers raised up; it is in answer to the prayers of our beloved brother, Joseph Rabinowitz. How he mourned over his people in America! Pray that we may be used for Jews in New Zealand.

Two United Presbyterian pastors, one in Illinois and the other prominent in this city, have sent during the year encouraging letters. The brother in Illinois says;

I want to tell you the magazine is all right, and you are putting good matter into it. I am sure success will be yours right along.

The city pastor wrote last February, enclosing his own subscription and one for his stenographer, and added;

I am much interested in the publication, and believe it will do an immense amount of good. Your "Reply to Rabbi Levy" is a magnificent rejoinder to the sweeping claims of that opponent of both orthodox Judaism and Christianity. I hope you will keep a close watch on him.

After the gift of the mission home last April another United Presbyterian minister in Wisconsin, a personal friend of the editor, wrote;

I rejoice with you in the interest that is being taken in the work for Israel, and hope it will continue, and that the United Presbyterian church will get a view of the divine order of things before the end of the age, that the Jews may be prepared for their part in the great consummation.

From Mrs. J. E. Howland, secretary of the Chicago Hebrew Mission, came the following cheering note;

I thank you for the April number of *The Glory of Israel*. I have read it with much interest, and would like to see it every month. I enclose herewith my subscription. . . I was especially interested in your article, "What an Aggressive Work Requires," and fully agree with every sentence of it. Work for and with the Jews must be aggressive, and the worker in a mission to the Jews must not expect easy times. One's faith is nowhere so thoroughly tried as in this work.

A New York publisher on receiving a copy of the first number wrote as follows;

I congratulate you on producing so excellent a magazine. It has real life and vigor. The articles are all good, especially "A Plea for Jewish Evangelization" and "Reply to Rabbi Levy." I wish the magazine good success.

The same number called out this opinion from Mr. Harry Brenner, an old friend of this mission;

I have examined it several times, and my judgment is that it is a very nicely gotten up affair. The cover is immense. The size is just right.

From Mr. E. Reitman, missionary among the Jews at Cape Town, South Africa, came the following encouraging words;

The first three numbers of your magazine have come to hand, for which accept hearty thanks. I consider it to be a most interesting and helpful publication, and shall be glad if you will put me down as a subscriber.

The magazine has taken well in many

places abroad, and it is recognized there as well as here that America needs an aggressive monthly magazine to plead Israel's cause before the Christian people. Rev. E. B. Samuel, of the Mildmay Mission to the Jews, London, wrote recently;

The October copy of *The Glory of Israel* has just arrived. We all enjoy the magazine, and think it one of the best Hebrew-Christian periodicals published.

We close our quotations with one from a dear friend, Professor W. W. White, D. D., president of the Teacher's Bible Training College, New York City. Writing January 25 he says;

I wish to acknowledge receipt of several copies of *The Glory of Israel*, Vol. 1, No. 1. I have glanced over its pages, and am pleased with it. I wish you every blessing in your new work which is not new to you. I sometimes wish that you were here in New York City, where six hundred thousand of the one million Jews of this country reside. The possibilities are simply limitless.

No quotations are presented from other papers and magazines, many of which have spoken in very kind terms of this periodical. These extracts from letters, which might be greatly extended, will show to our readers a little of the appreciation already gained by this magazine. We put them before your eyes, not in the spirit of pride, but to let our friends share in the encouragement that has come to us in this publication. We feel justified in the effort made, and would feel so if even the magazine should end its existence with this first volume. If it can be maintained on the same high plane, it will become still more a power in its special field. We bespeak for it the help of all who love the cause of the Jew and the Master.

OUR FIFTH ANNIVERSARY.

The exercises in celebration of the fifth anniversary of the founding of this mission were held in connection with the December monthly prayer-meeting, December 1. Mr. I. F. Harris presided in the afternoon, and Mr. W. H. Holmes in the evening. The opening address was by Rev. A. R. Kuldell, who spoke in his usual earnest way. He was followed by Rev. F. W. Sneed, D. D., pastor of the East Liberty Presbyterian church, on "Paul's Prayer for Israel," based on Romans 10: 1. This address stirred the hearts of all present, and showed

that Dr. Sneed understands the position of the covenant people, and their relation to the future conquest of the world for Christ. Mr. Ruben then reviewed the goodness of God to the mission, and the work done, during the year.

In the evening Rev. Emil Levy, principal of the East Liberty Academy, told of his interest in the cause of giving the gospel to his Jewish brethren. Rev. Thos. M. Chalmers then gave an address on "The Bible in the Jewish Prayer-Book." Many friends gathered with us in these two sessions, and it was a good day for the mission. Our hearts go out in gratitude to God for his manifold blessings and mercies to all connected with the work in this fifth year of the mission.

CONFERENCE REPORT.

The report of the first Hebrew-Christian Conference is being sent out from this office. We call attention to the advertisement on the third page of cover. We have already had opportunity to observe that it is an effective missionary instrument both among Jews and Gentiles. The Jews are surprised to hear of the growing number of Hebrews becoming Christians, and the Gentiles also, many of whom were unaware of these facts and of the existence of the Hebrew-Christian movement.

BOUND VOLUME FOR 1903.

We are now able to offer our readers the bound volume of this magazine for 1903, in fine cloth, for the low price of one dollar. With the full table of contents it makes a beautiful book of 296 pages. It will be valuable for reference, and should be in the libraries of Sabbath-schools, missionary societies, etc. It will make a very acceptable gift-book to pastors and others. Please order at once.

ERRATUM.

In making up p. 246 in the November number the printer misplaced the upper and lower halves of the second column. The reader will get the connection by beginning with line 28 from the bottom, reading to the bottom of the column, then going to the top of the same column.

RENEWAL FOR 1904.

The earnest attention of our subscribers is asked to the importance of sending in their renewals for the year 1904. The price of the magazine is very small, and we desire that subscriptions be sent in promptly. Hereafter, by decision of the mission board, the magazine will appear as a bi-monthly. We have been giving a dollar magazine for fifty cents, and the drain on the mission has been too great.



BOOKS AND MAGAZINES.



THE SPIRIT OF THE GHETTO. Studies of the Jewish Quarter in New York. By Hutchins Hapgood. With Drawings from Life by Jacob Epstein. Funk and Wagnalls Company. \$1.35, net.

All Americans who love their country, all persons interested in the study of an intense and curious life and in the outworking of forces never before thrust into the complex activities of our singular new-world development, and all earnest lovers of their kind and observers of God's providential movements among the chosen people, should read and ponder this book. Its 312 pages are replete with the most interesting and lifelike descriptions of the denizens of New York's great east side Jewry. Gentile author and Jewish artist have made a loving study of this immense region, and have placed the results before the reader in such fashion that one may form a very definite idea of the real life and characters of the ghetto. The final distinct impression is that here are strong opposing elements which will help both to make and mar America. It is time for the Christian, the patriot and the philanthropist to get acquainted with the peculiar problem of this struggling fermenting mass of European conservatism and oriental religiousness in the process of becoming interpenetrated with American democratic ideas.

The book is not a scientific study from the sociological standpoint, and is the better, perhaps, for that reason. It is an effort, rather, to show what types of life dwell on the east side, what characters abound there, what ideas rule in that world, and how these ideas have contributed to the formation of these types of character. As such it is full of picturesque information and pathetic descriptions. One sees the ambitions, the struggles, the envies and jealousies, the sharp conflict between the new and the old, and the slow emerging of a new life whose outlines are hardly yet defined with definiteness. Its various chapters tell of "The Old and the New," "Prophets without Honor," "The Old and New Woman," "Four Poets," "The Stage," "The Newspaper," "The Sketch-Writers," "A Novelist," "The Young Art and its Exponents" and "Odd Characters." Everyone of them brings a curious side of Jewish life into bold relief, presenting the serious, the pathetic, the amusing and the comic in singular juxtaposition. And the unique illustrations set this Jewish life vividly before the eye, so that one sees it in much of its sordidness, its picturesqueness, its comic tragicallness and its Semitic intensity. We close this notice with the first song that Morris Rosenfeld, the leading poet of the New York ghetto, printed in English, in which we perceive the true poet entering into the meaning and yet failing to fathom the mystery of life;

I lift mine eyes against the sky,
The clouds are weeping, so am I;
I lift mine eyes again on high,
The sun is smiling, so am I.
Why do I smile? Why do I weep?
I do not know; it lies too deep.

I hear the winds of autumn sigh,
They break my heart, they make me cry;
I hear the birds of lovely spring,
My hopes revive, I help them sing.
Why do I sing? Why do I cry?
It lies so deep, I know not why.

DISPENSATIONS AND AGES OF SCRIPTURE.—A Study of the Divine Plan for the "Age Times." By G. B. M. Clouser. Published by the Author, 263 W. 25 St., New York City. \$.75. Pp. 151.

This is an excellent book, giving in a very clear manner the main outlines of dispensational teaching. A small chart aids in grasping the author's idea of the dispensations and ages. These are distinguished in his teaching in the following manner: "In the dispensations we read the story of God in redemption; in the ages, the ways of God in government." He makes four great dispensations, and seven ages. His method serves well to bring out the truth concerning the great divisions of the scripture and of God's dealings with the race. He emphasizes the Biblical distinction between the church, the Jews and the nations, and shows its importance. It would be a good thing if every Christian could read and digest the chapter on the dispensation of grace. This alone would make the Bible a new book to most believers. We are glad to see that there is no uncertain sound in the teachings of this book on the great doctrines so much in dispute to-day.

HEAVEN, Where and What? By Mrs. Blanche (Read) Johnston. Pastor A. W. Roffe, Publisher, 72 Woolsley St., Toronto, Can. 10 cents each; \$1.00 per dozen.

Out of the deep sorrow of a life full of suffering this tender booklet was written.

The bereaved Christian heart cannot but think much of the place whither its loved ones have gone. There is nothing new in this booklet to those who have entered into the pregnant meaning of bereavement, but it will be very helpful to all whose thoughts are directed by the death of friends to their new home on high. We recommend it heartily.

Hold Thou My Hand.

Dear Lord, Thou know'st I cannot understand,
Bewildered and confused,
Sometimes I almost fear to lose my Guide,
Hold Thou my hand.

Dear Lord, I will not try to understand,
I cannot see my way.
But surely in the dark the touch I feel
Is Thine own hand.

Dear Lord, I thank thee *Thou* dost understand,
And thro' the mist and cloud
Safe *Thou* wilt lead me to the light at last,
Holding my hand.—*Selected.*